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COMMUNICATIONS.
How Christ Makes Atonement.

REJOINDER.

In your comments upon the article "How Christ makes atonement," you raise two objections. The first objection is to the idea that the high priest, Aaron, in making atonement for himself and his people, was a type of Christ. Your second objection is to the idea that the sacrifice of Christ only made the Father willing to save. In your first objection you say, "No part of the priestly work of Christ answers to the offering of the priest for himself under the law. Aaron was a sinner, and therefore must needs offer for his sins." In Lev. 16, the high priest with blood of bullock makes atonement for himself and house, and in 15, 16, the blood of goats makes atonement for the high priest and the people. If the former had no typical reference to Christ, with equal propriety I can say the latter had none; for the goat was killed for the people, and with its blood atonement was made for the high priest and the people. The blood of calves and of goats cannot take away sin; and the tabernacle had no sin; therefore all this ado in killing bullock and goat, and with their blood making atonement, is an unmeaning ceremony, if it had no typical significance; or it certainly had no real virtue. Aaron's typical high priest in a typical covenant, is required by the law of Moses to perform a religious rite, which has no real virtue, nor any typical significance. Will you admit the conclusion? (a) The killing of the bullock and making atonement with its blood for the high priest and for his house had a typical reference to the priestly work of Christ, as much as the killing of the goat and making atonement with its blood.

Aaron, the high priest, in his office as a type of Christ, was required by the law of Moses to do that in his official capacity which had no typical relation to the priestly work of Christ. I am bold to assert that there was no atonement made under the law, that did not in some way refer to the priestly work of Christ. But the Scriptures are clear upon this point, let us hear them. (Heb. 9:21, 23) "And moreover, the tabernacle and all the vessels of the service, he in like manner sprinkled with blood." And nearly all things were cleansed according to the law with blood; and without shedding of blood there is no remission. It was therefore necessary that the outlines (types) of things in the heavens should be cleared with these; for the heavenly things themselves with better sacrifices than these. If the tabernacle was a typical reality, does not each part? Again, (Heb. 9:11, 12) "But into the second (room), the high priest alone (went), once every year, not without blood, which he offers for himself, and for the errors of the people." . . . which was a figure for the time present, under which are offered both gifts and sacrifices, unable as to the conscience to perfect the worshiper. But Christ having come as a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, and not through the blood of goats and calves (tales mine), but through his own blood, entered once for all into the holy places. The high priest once a year, on the great day of atonement, entered into the second room with blood of bullock or calf and blood of goat, which he offers for himself and for the people; and this is a figure of Christ, a high priest of better things, through a more perfect tabernacle, which he entered once for all, not through the blood of goats and calves, or bullock, which were only figures or types, but through his own blood. The law required that the high priest have no bodily defect. Now take this in connection with the whole ceremony of consecration and the offering or making atonement for his own sins, and we will have clearly illustrated that the high priest must not only be clean, but must be perfect in every respect in order to make atonement for others. But you say this cannot apply to Christ, for Christ had no sin. This I grant. That all blood sacrifices had respect to sin. This I also grant. That "where no sin is there is no offering." This I do not grant. While the shedding of the goat's blood had respect to sin, it was offered for the tabernacle. The tabernacle had no sin of its own to be expiated. The same may be said of the altar for which atonement was made in Ex. 29:37, and of a leprosy house in Lev. 14. While these sacrifices all had respect to sin, offerings were made for things that had

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no guilt of sin. The same can be said of Christ. While His sacrifice had respect to sin, He was an offering for sin; yet it is said of Him (Heb. 9:14), "Who offered himself without spot to God." This "without spot" did not simply mean without sin, for he had never sinned, but without any of the weakness of humanity, perfect—with an immortal, glorified body—in all that constitutes physical perfection as well as moral purity. This offering, we are told, he made to his Father, when "through his own blood he entered into the holy places," when he arose from the dead and ascended to the Father. Christ was not prepared to make this offering to the Father until he passed through death, and arose with a body perfected from the weakness of humanity—perfected through suffering, through death—and when He entered the Court of Heaven and offered himself without spot to God. He was a qualified high priest to make atonement—reconciliation—for His people, and save them from their sins. This is the type of Aaron's making atonement first for himself and his house. Your second objection, "that the sacrifice of Christ, only made the Father willing to save," we must not confound sacrifice with atonement. The slaying of the victim under the law was the foundation act in atonement, while with its blood atonement was made—completed. Lev. 17:11: "It is the blood that maketh atonement." This blood is the life of the animal. Lev. 17:14: "For the life of all flesh is the blood thereof." On this account the Israelites were not permitted to eat the blood. After the animal was slain, its blood was caught in a basin, and with this—its life—atonement was made. Now apply this to Christ. He was slain—sacrificed—"died for our sins." This is the foundation of atonement. He took up that life again—arose from the dead—he arose for our justification, and ascended to the Father and offered himself—His life—represented by the blood of the animal, without spot to God. This made God propitious, willing to save, and this must be done before any one could be saved. When Christ ascended to the Father, all the demands of the law were fulfilled in Him, divine justice was satisfied. (b) But this did not of itself save any one; it so, it saved all the world, for in this respect he died for all men, and then must all be saved. (c) He did not fulfill the law with respect to one man and not another. (d) He fulfilled all the law, satisfied all the demands of justice with reference to the race; or rather, he fulfilled all the law with reference to God. On this point I will try to explain. When man sinned he became affected by it, both legally and morally. Legally, in that as a violator of God's law, he was subject to its penalty, which was eternal separation from God; morally, in that he lost the image of his Maker, and became corrupt, depraved. When the Savior offered himself to God and was accepted by the Father, the legal obstacles were removed, which held up the sentence of eternal banishment, and gave man a state of probation. This is what is usually understood to constitute the atonement, and is therefore said to have been made for the world of mankind. See N. B. in Enc. R. K. where he says "atonement is offered to God," and the "design of the atonement is to render God propitious." But atonement must always result in one of three conditions: reconciliation, forgiveness of sins, or a cleansing. When the legal obstacles were removed, when divine justice was satisfied, and the Father accepted of the sacrifice of His Son, atonement was offered to God. He was reconciled by the offering of His Son, not to the world of sinners, as is sometimes preached, but to save all that come to him through Christ. God the Father was reconciled to save sinners upon the foundation laid by His Son. Upon this basis the Gospel is to be preached to all men, and all are called upon to repent. But because of the depravity of the heart and corruption of the nature, sinners will not, cannot come to Christ without divine help. Through the intercessions of Christ, the preaching of the gospel which is rendered efficient by the agency of the Holy Spirit, the eyes of the understanding of the sinner are opened, and by the Spirit is led to Christ, his sins are forgiven, he is reconciled to God through the blood—life—of Christ. This is the completing atonement for the sinner; which is typically represented by the offering of blood of one goat and confessing sins and laying them upon the head of a live goat, to be borne away forever. We must look at an

then had the privilege of hearing dealt on this subject very often. They knew nothing about the theories of the books or the questions now so much discussed; but they took Christ's second coming and judged them as great Bible truths, and urged them as truths which could not be controverted. And the impression which their hearers received was that, in all probability, these carnal events were near at hand. I further remember that, in my own early pulp work, I dwelt on no other subject with more good results than these which I called my preaching on this theme. Learning more about the theories of the books, and finding that the great and learned had themselves learned so little about it, I found myself more and more inclined to leave that subject as one which I did not understand. And yet it stands out in the Bible as one of its most prominent truths, cannot be denied. And I apprehend that it is not difficult to learn all that we need to know and all that we should attempt to preach.

"Church Development."

The readers of the RECORD may grow weary of this heading, which has continued so long in the paper, but so firmly does the writer believe in the *gospel of the day*, he must continue it with J. L. P.'s and the editor's permission, even at the risk of being considered long-headed.

To develop the church should be the great aim of the preacher; and any preacher who can be content to labor for a church year after year and see no progress, is not interested as he should be.

Suppose at the annual protracted meeting he does baptize a few, that is not developing the church's strength; it is only increasing the responsibilities of a church where it is already loaded down with duties unperformed. If a man baptizes a lot of young people to do nothing into the membership of a *do-nothing* church, he has done almost nothing, unless the latter part of the commission is observed. "Teaching them to observe all things whatsoever I have commanded."

A man may own a mountain in which is a rich gold mine, but he will starve or die a pauper if he mine is not developed. The patient work of tunnelling and picking, sifting and washing must be gone through with before he can say, "I am a rich man." So, a church may possess talent, influence, money, but it is a sorry church unless their piety leads to the proper use of their resources. The preacher is bound to see this, for it is common sense; and he is the man, under God, to induce the use of these resources for the advancement of the Redeemer's Kingdom; and, if he is the right sort of man, he will never be satisfied with his work till it brings out these results. "But," says one, "eternity alone will reveal the results of a man's ministry. We must not expect to see the fruits now." The brother who says that knows better. We will never see all the fruits, but it is not wrong for us to expect to see results, and for every man who ever labored in any cause expected to see some of the results. "Is thus we are saved from despair. We may labor on and never see a soul converted under our ministry, but we should not despair on that account."

But, when we come to labor for the development of the church, we have a right to expect to see an improvement, and if, after a sufficient trial, we see no fruit to our labors in this—if there is no advance—then we have a right to conclude that we are not the man for that place. "Move off and try another," would be my advice to any man who, after a sufficient trial, could see no improvement in the church. But our country is full of churches which have made no advance for forty years; and there are preachers who seem but little concerned about whether they do or not. Talk to such preachers about advance and they call you an "up-start, run mad after new tangled notions."

That there are converted men and women in these churches, and that their ministers are converted, no one doubts; but they have not been instructed as to their duty. We can lay it down as a rule, I think, a Scriptural rule, that, "where duty is known by a Christian, there will be an attempt to discharge it." I can not see how, according to the teachings of the Scriptures and common sense, one who is truly converted can live in habitual neglect of known duties. To suppose that the church, spoken of above, know their duties, which were taught them by their pastors, and live in habitual disregard of them, cannot be reconciled with the idea that they are *real* converts. If they are real converts, they want to know what duty is, and, knowing it, they will attempt to discharge it in God's fear. And this discharge of Christian duties is what we mean by *church development*.

W. B. CROMBIE.

The Second Coming of Christ.

Mr. Editor:—Your excellent editorial on this subject has suggested to me some thoughts, on preaching, which I will submit. And these thoughts are connected with my early experience and observation. I well remember that, before I professed faith in Christ, no subject alarmed and moved me more than that of the coming of Christ to the final Judgment. I also remember that the plain preachers whom I

neighbor as thyself." Supreme love to God engenders love to the kindred and friends He has given us.

Now, it is difficult to conceive of a Christian who does not subordinate all other affections to his love to God. And yet, who would not shudder to have his supreme love to God submitted to a rigid test.

The Christian loves God, and his earnest cry is, "Oh, that I loved Him more!" Would to God I could help him in this devout aspiration.

1 John 4:19: "We love Him because He first loved us." Who can estimate the love of God to His people? Redeemed, regenerated, adopted, justified, in process of sanctification, and thus preparing for the mansion and the crown that await them? What child of God can meditate on such love, thus bestowed on us, and not love God supremely?

We should not confound gratitude with love. Only a brute would be ungrateful for benefits bestowed. But an unloving character may be slow benefits and secure gratitude, but not love. Here we have as the Author of the greatest benefits a character, the sum of all loveliness and purity. Surely such a character, bestowing such benefits, should not only secure gratitude, but chiefest love.

The child of God who loves His Father loves His cause. The cause which has cost His Father the sacrifice of His Son, will be dear to His people. The humble saint often wonders that he does not love that cause more. To promise that love he has to labor and sacrifice for its advancement.

There is also included in Christian love warm and sincere love for the brethren. Indeed, love for the brethren is given by the Apostle John as evidence of the existence of the life, of which this is so important a constituent. "We know that we have passed from death into life, because we love the brethren. He that loveth not his brother abideth in death." Alas! how little of this evidence among professed Christians! Do we not look too much on the evil and too little on the good sides of our brethren?

But I am answered, "Evils among Christians must be corrected." Just so, and "if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." You will love him all the more for working for his spiritual welfare.

But let us look at the virtues, (for virtues exist even in faulty brethren), and we shall love and admire many will whom we are disposed to find fault.

F. COURTNEY.

The Neglected Science.

BY ST. CLAIR LAWRENCE.

Some of us are wont to boast of our educational advantages. We have common schools, high schools, academies and colleges abundantly.

Compare the present with the past. How strikingly superior are the opportunities possessed by our children to those we enjoyed in early youth. A still clearer picture will be seen by listening to the story of "Old Field" school days as told by our "grandpas." Contrast the comforts and conveniences of to-day with those of over half a century ago! But,—I stop here to inquire—are we improving these advantages?

The question is not, is there a general diffusion of the knowledge of science? but, is the present a *better, nobler and happier* generation than that which went before it? If not, there is a defect somewhere.

Religiously, socially, politically, and hence morally, what of the outlook? From all quarters there is constantly coming to light a great amount of dishonesty; not peculiar to the ignorant, but displaying itself among the educated.

There is a general looseness in morals. Its fruits are manifest in the embezzlement of funds held in trust, dishonesty in mercantile transactions, and in business practices generally. "Pure," "genuine," "excellence," "best grade," is affixed to shoddy, adulterated goods. In a word, humbug! humbug! humbug! is the cry here, there, everywhere.

"Tell it not in Gath, publish it not in the streets of Ashkelon!" Even religious newspapers increase their circulation by *deceiving* the public and selling "prizes" at from five to twenty times their real value; and churches swell their finances by "airs," "Christmas trees" and concerts; *savoring of gambling* and *deception in traffic*. Insouciance is bad enough, in all conscience, in common garb; but in religious guise it is really shocking! The young see it; you, worse, are taught to

practice it; and so virtually trained in dissuality.

May I say it? the vice of dishonesty lies in a *defective* education. With all our boasted advantages, an important, by far the most important, in fact, of knowledge is woefully *neglected*. *Rigid honesty and strict integrity are sciences*, which should be taught in every school. They are tender more important than Arithmetic, Grammar and Natural Philosophy. I would not have less labor bestowed upon the head. No, no, no. Let the brain be cultivated to its utmost capacity, if possible; but not to the neglect of that nobler faculty, the heart.

Would that I had more room. I want to say more, much more. I want to tell the presidents and professors in our colleges, principals and assistants in our academies, and teachers in our common schools, to leave not the moral training of the rising generation to the family circle, the Sabbath school, and the ministry. These may lay the foundation, but the educators in our schools must build the temple.

[You are welcome to say more on that subject.—Ed.]

The Death of the Sinner.

Truly is this flesh of ours a veil. The soul of man, which indeed is the man proper, can, without much difficulty, look out through this veil and see the great realities of the beyond. Often this is never accomplished until the veil is being drawn away. Do you see that sombre building yonder? In it is a fellow's dungeon. His eyes, of course, serve him no purpose; but his ears are acute. They detect the slightest noise. That man knows full well his awful guilt. Look again! Thick black smoke issues from every crevice of the building. Fire has taken a fearful hold. Many have gathered there to offer ready hands to stay the march of the destroyer and save human life. All hearts run out after even the felon in his dungeon. But mortal hands can lend him no aid. He is now doubly a prisoner—by thick walls and bars and bolts, and by strangling smoke. Some time ago, from his dark abode, he heard the noise without, the clamor of the excited throng and the crackling flames. His head almost bursts with the thought that the prison is burning and he is to remain in it and perish! His eyes start from their sockets. He leaps frantically, but met at every bound by the strong walls of his cell. O that they were strong enough to resist the fire brand! But alas! They are already hot, scorching, burning. Does he touch them now? It is only to be burned and intensify his frozen condition. At last, overcome by heat, with a fearful struggle he falls to rise no more.

So with the unregenerate soul of man in the hour of death. In its prison house of clay, it has eyes to no purpose. It cannot see things that pertain to its eternal welfare. But its ears are acute. It but too soon detects the fires of death where they lay hold on the body, the prison house. Friends attend. The physician is called. Ready hands are by to turn away the wings of the death angel as he comes to fan the consuming fires. But all is of no avail. The poor soul sees it. O what terrors fix upon that soul! The house, though a prison house, is consuming around it. O that it could extricate itself from such terrible flames! But vain is the wish. Let it do all it can, let it start in any direction, whatsoever, obstructions turn it back. With shrieks and cries it rends the very air, yet it is mocked on every hand. The fires are getting very near. It is burned. With furious bound it strives to be free. But divinely wrought chains hold. Again it is touched by a falling brand. With maddening frenzy it rushes hither and thither, until its tenement is consumed, when it falls down! down! down!

When numberless cycles have grown hoary with age, it is still in its downward tumble through the black realms of eternal despair.

The Bible.

The Bible is a revelation from God. The very fact that the Lord has given us this revelation of His will proves that we are ignorant of the things revealed. The Bible is an inspired book. Those who wrote its pages, spoke as they were moved by the Holy Spirit. Reader, do you love your Bible? How often do you read it? Do you read it for the ends and purposes for which it was given? What those purposes are, we find in 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Do you open

your Bible with a secret inclination to find something to suit your creed, or with an unbiased mind? If, with the latter, you can pay the prayer of David, when he said, "Teach me O Lord, the way of thy statutes and I shall keep it unto the end," you can join him in some other of his sayings. He says, "The law of Thy mouth is better unto me than thousands of gold and silver." "How sweet are Thy words unto my mouth." "Thy law do I love." Let me treat you never to guess the Bible, but by neglecting to read it, thus, *disregarding* God's word.

There are many who have groined Him in this way, who, instead of growing in grace, are withering like an unwanted plant in the drought of summer. If you would have the joys of Christ's religion descend like the gentle dew upon your soul, just take your Bible and retire to some quiet place, and humbly ask the Lord to give you His Holy Spirit to guide you into all truth. It was by learning the mind of God in His Word that all the reformations and revivals were brought about. (See Neh. 8:1.) So, if you wish to enjoy that which is unspeakable and full of glory, you can find it by reading and meditating upon the glorious truths of the Scriptures. Let me assure you, that if you will thus go to God with implicit faith, you will be brought under the influence of a Heavenly temper. You will have a new relish for His truths, more love for Him and His people, and feel that soul-devotion and spirit-communion with God, which the death and intercession of Christ provides.

Whosoever is wearied with the discordant opinions of men, let him go to the Divine Word and there learn the truth as it is in Jesus.

E. E. SMITH.

MISSIONS.

An Open Letter to the Baptist Pastors in Mississippi.

Dear Brethren:—As you are the pastors or overseers, leaders and instructors of the churches, I address this letter to you on the subject of Foreign Missions.

1. Will you decide before reading farther, whether our Foreign Mission work is enjoined by the word of God or not? If it is of God upon whom does the obligation rest to do the work? You say upon God's people. Are you one of His people?—Yes. What position do you occupy among them? (That of a pastor or overseer, leader or instructor?)

2. As instructor of God's people; have you taught your church or churches that our Foreign Mission work is of God and enjoined by Him? If you have not done this you have failed to preach the whole truth. Have you told your churches of the progress of the gospel, as preached by your missionaries in Africa, Asia, and China? If not, you have failed to follow the example of the apostles.

"And when they were come, they had gathered the church together, and they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."—Acts 14:27, also Acts 21:19.

3. As a leader of your people, have you shown a commendable zeal and interest in Foreign Missions by praying privately and publicly for the spread of the gospel and that the Lord would send more laborers into his vineyard to reap the whitening harvest? And by giving of your means for the spread of the gospel among the heathen? If you have failed in this you have not been an example unto your people such as a leader should be. As leaders, you are to be examples to your flocks.

4. As pastor or overseer, have you watched over your people to the end that they give of their means for the spread of the gospel among the heathen? If not, you have been, unfaithful as an under-shepherd. For Jesus said by His laborious life of preaching, as an example for us to follow, preach the gospel to every creature. And by His sufferings and death for the sins of the whole world, that the gospel was intended for all mankind. And by His express command, "Go ye into all the world and preach the gospel to every creature," that the people are the agents or instruments by which the divine economy for the salvation of the world is to be carried into effect. Dear brother, as overseer of God's people and before Him, can you say that you have been faithful in this work of Foreign Missions? If not, I beseech you for the sake of Jesus and the perishing heathen to repent, and God being your helper, to be faithful to the sacred trust that God has committed to you as his minister.

5. Has your church or churches

made a contribution to our Foreign Mission Board since last May? If not, will you give them an opportunity, and lead them yourself by giving liberally to do this before the 1st of April, and try to get every member to give some? Thus you will place your church on the roll with those that are honoring the command of Jesus and honoring God with their substance.

6. Have you informed your people that our missionaries are meeting in our country, especially calling for reinforcements in China, India, and other distant lands? And that they must have this in order to carry on the work so hopefully begun by us? And that many new fields are opening up to us, and the Macedonian cry is heard, "Come over and help us." And that men and women are saying, we have their cry—*yes*? Will we fail to do our duty under these circumstances?

7. There is a special reason why every church should help now. The plague that has recently swept through our State, crippled many of our best churches, and we cannot expect as much from them as heretofore. The sacreces of money calls on every pastor to do his duty. We must bestir ourselves or we will fall behind our last year's contribution. Let us give more instead of falling back. The time has come when every pastor and church and every member is expected to do his or her duty. The Lord help us all to be faithful.

E. Z. SIMMONS.

Kosciusko, Miss., Jan. 11, 1879.

Constitution of Woman's Missionary Society.

Article 1st. This Society shall be called "The Woman's Missionary Society of the — Baptist Church." Its objects shall be the raising and fostering of a missionary spirit among the female members of the church, the dissemination of missionary intelligence, and the collection of funds to aid in sending the gospel to the heathen.

Article 2d. The officers of this Society shall be a President, Vice-President, Treasurer, Corresponding Secretary, and Recording Secretary.

Article 3d. It shall be the duty of the President to preside at the meetings, and to exercise a general supervision over all matters connected with the Society. The Vice-President shall act in the absence of the President. The Recording Secretary shall keep an account of all the transactions of the Society. The Corresponding Secretary shall conduct the correspondence at the same. It shall be the duty of the Treasurer to take charge of all funds, and to disburse them by order of the Society.

Article 4th. At the monthly meetings each member shall contribute the sum of — cents, and the same shall be used as the Society may direct.

Article 5th. Any of the Christian women of our State have already been instructed, and are commencing to labor in Africa, Asia, and China? If not, you have failed to follow the example of the apostles. "And when they were come, they had gathered the church together, and they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."—Acts 14:27, also Acts 21:19.

3. As a leader of your people, have you shown a commendable zeal and interest in Foreign Missions by praying privately and publicly for the spread of the gospel and that the Lord would send more laborers into his vineyard to reap the whitening harvest? And by giving of your means for the spread of the gospel among the heathen? If you have failed in this you have not been an example unto your people such as a leader should be. As leaders, you are to be examples to your flocks.

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E. Z. SIMMONS.

Kosciusko, Miss., Jan. 11, 1879.

An Humble Beginning.

In the library of Stoney College, Eng., is preserved a little sign board on which is printed

BOOTS AND SHOES,
MADE AND MENDED HERE BY
W. CAREY.

That sign belonged to the poor and humble man whom God called to inaugurate the work of modern missions.—National Evangelist.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

